

THE BAPTIST RECORD.

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"The amiable and dutiful are always beautiful while the cross and disobedient are never a betterment. Then mind your A's and D's."

Some one suggested to an old negro, after the Kemper county rioting was over, that Gov. Vandeman "don't like Mr. Roosevelt, the President" when the darkey replied, "Well, dat may be so, but he shodo love de nigger."

As usual as of the rioting in Kemper county very much of a sensation is made out of very little of fact. But to what awful blood and smoke enlargement will it have grown when published in Russia and China.

Many people, perhaps all, wish to go to heaven, but doubtless none will go there who do not will to do so, for it is as the Master says: "Ye will not come unto me that you might have life." Hoka short-sighted men are when eternal life is a gift, not to take it as offered.

The piety that expects its dividends to be paid in earthly values, most likely will find its garners filled with chaff and its vintage with sour grapes. For "Whatsoever a man soweth that shall he also reap", "flesh and corruption" or Spirit and "life everlasting".

They who are not willing to read and think and pray, and then repeat the process over and over if need be, need not hope to get much of the gold of truth wrapped up in the verbiage of the Book of Life. In no other way can one really and successfully "search the Scriptures" wherein are the words of "eternal life".

The best time for a Christian to repent of a fault or sin is when he first has consciousness of it. To delay is like leaving an open sore to scab over and hold in all of the noxious germs to break out elsewhere or produce a case of rankling blood poison, when only the extreme remedies will avail to cure.

There are not a few automobile Christians these days, one would think from the way they break down or at any rate get out of repair and not infrequently fly the track. If they didn't make themselves so prominent and turn off so much noise when they start and honk so loud as they clip along their casualties might not be quite so notable.

"If any man will come after me let him deny himself and take up his cross and follow me". Otherwise what do ye more than others? "But I say unto you love your enemies, do good to them that hate you and pray for them that despitefully use you and persecute you". And thus shall you exceed the publicans and harlots who love each other.

As one's education is never finished as long as he can learn anything more, so it is with one's religion, as long as he can make any progress in spiritual growth he is not perfect. What he needs to do is to keep looking to the "author and finisher of his faith" both as a criterion or patron and a present and continual help and running on in the race for the victor's crown.

The very latest sensational invention in commercialism is a corner or trust in ghosts. The industry for fooling the light heads in Chicago, where they abound, out of their small change

had run down so low by competition that starvation was evident. To meet the demand and recoup a little the spook mediums formed a trust and fixed the prices for seances and goblins so that now they can "Oil"ify their rates to suit the emergencies.

We are bound to think that Mrs. Russell Sage is doing well with the money left her by her millionaire husband, by enterinf a new field of benevolence. She proposes to disperse the major part of those \$80,000,000 among the worthy but unfortunate needy throughout the land. In this we believe she will as fully glorify God as if she had given it to churches and colleges and libraries.

The Republicans are having a hard time in the Senate to make out their case. One wing thinks that Mr. Roosevelt was the whole of the Spanish war and took over Cuba almost by himself, while the other has it that if it had not been for the gallant negro troops the Spaniards would have gotten away with him entirely and that we owe the making of a President to the darkies whom he now fails to uphold in their murderous meanness.

Mr. Carnegie thinks an income tax would be a sure promoter of untruthfulness in the owners of the millions, and that as a result they would lie to the assessor as to the amount of the income. This is altogether probable, for as a matter of fact, as is currently reported, most of the alleged millionaires and other "big rich" men when in the presence of the assessor commonly depreciate their taxable wealth at least seventy-five per cent.

It is singular how apt men are to drift into individualism when the constituted limitations are found to be too narrow for their ambitious purposes. Mr. Roosevelt is a shining example in that regard, as seen in some of his enactments and recommendations to Congress. So many of our religious leaders take their cue from the political, that they are constantly liable to attempt "to lord it over God's heritage" and sometimes they succeed.

Men of great wealth ought to be men of great morals, even more—they ought by every reasonable token to be great Christians. If temporal blessings and material prosperity as in the case of Job is to be taken as an evidence of divine favor then they—the holders of great wealth ought to be the people, one would think, who would be breaking over all restraints and "taking the kingdom by force".

Mr. Roosevelt's example seems to have become contagious. Each one of our candidates for Governor has seen fit to put out a sort of program of the legislation that he will seek to bring to pass. Now is that quite in keeping with the genius of our governmental policy? Is not the function of our Governors purely executive as per the Constitution? Is there not danger of an autocracy in the midst of a Republic? Stop and think.

All works of real necessity and mercy are admissible on Sunday, but marriages, which are largely civil contracts and especially such as disrupt religious services or prevent the attendance of the worshipers, are not such necessary or merciful works and therefore are to be classified with Sabbath desecration and should

by all means be avoided. Making a convenience of the Sabbath to get to business a little earlier on Monday to save a little time is equally reprehensible when it interferes with worship.

"A little laughter lengthens all our lives and shortens every day." A good hearty laugh is the best tonic you can take.

The woman who said she was compelled to have an epidemic put into her arm to enable her to sleep was quite as near the point as the man who allowed that "we should have all our schools corrugated if we would have the best effect". But after all that woman was a good housekeeper and fine mother and that man was a preacher of no small influence and success, which shows that the race is not to the swift nor the battle to the strong, but of God who showeth mercy.

We have all heard of a "jack of all trades", but a "jill of all trades" is something entirely new, but there is more truth than poetry in this clipping, taken from The Youth's Companion:

A JILL OF ALL TRADES.

Ever since nail was first driven or wheelbarrow first mended the handy man has been praised. But the handy woman has been taken for granted, and her accomplishments have been so little celebrated that the woman of the future is in danger of despairing and neglecting them. It would be a broken, torn, shiftless, comfortless world in which there was no Jill of all trades.

What does Jill do? First, she is a skilful mender. The ugliest three-cornered rent is concealed by her clever stitches. She has even been known to add an embroidered vine to a skirt to assuage the grief of the child who had torn her best frock. On occasion, Jill can solder a hole in a coffee-pot or set a broken pane of glass. She is passed mistress in the repair of disabled toys, and is nurse and doctor for sick cats and dogs. Then what wonders she can work with a hairpin! She can lock bureau drawers and unlock trunks with that useful instrument. She can extract a bean from the baby's ear and a reed from a cabinet organ with the same device.

Jill is a treasure in the kitchen, for she can make a toothsome something out of nothing. While the others are talking about what is not to be had for the unexpected guests, she has killed a hen, and has it half-picked. Her "minute pudding" is as good as her "hurry-up cake." When she is ten miles from a lemon, she knows how to make an iced coffee which is a fair substitute for nectar.

Jill may pretend not to play the piano, but everybody begs for her accompaniments. She does not draw, but her sketches keep restless children happy on a rainy day. Although she declares she has not a single accomplishment, there are people who would rather hear her read aloud than hear any one else sing. She is not a trained nurse, but when she enters a sick-room she seems to belong there, and if Death comes, she knows with what quiet state he should be greeted. From the cradle to the grave Jill is the right woman in the right place, and the world cannot spare her.

REV. E. E. SMITH.

Once again the call has been made and another workman obedient to the summons has ceased labor to enter into rest. Our beloved brother, E. E. Smith, departed this life in Natchez, Miss., Jan. 3rd, 1907. Our brother's last days were of intense suffering but patient waiting. On the 9th of last August, on his way to fill an appointment, the horse ran away with the buggy and he was thrown out, breaking his leg just above the ankle joint. The break was a serious one, resulting in the amputation of his foot and finally in his death.

I first knew Brother Smith in the '70s at Mississippi College. Leaving college, he threw himself into the work of preaching the gospel. In the vigor of his early manhood he was ambitious to work for the Master. He loved to preach and spent his life telling the sweet story. In Mississippi, Arkansas and Louisiana his labors were abundant. His last years were spent in the territory of the Bayou Macon Association. Possessed of a goodly degree of evangelistic power, he was successful in revival meetings. In West Carroll, Richland and Franklin parishes he held some grand meetings. For the past two years he has not held a regular pastorate, but engaged in colportage and revival work. He believed to put the Bible and Christian literature into the homes of the people was the highest order of preaching the gospel. Brother Smith was the sworn enemy of king alcohol. He never failed to strike, and strike hard, this foe of mankind. He did not believe that any man with the smell of whiskey upon his breath was a fit companion for the children of God. He never failed to let his position be known.

Brother Smith was true in his friendships. No man could speak ill of his friend in his presence without getting into a controversy. When I gave a man his confidence, his esteem, his friendship, it meant something. There must be good ground before he ceased to be a friend.

Much might be written of this man of God and his work. An affectionate husband, a fond and loving father, a brave soldier of the cross, he has crossed over the river to rest in the shade. Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." His work remains. The many lead to Christ by this earnest, zealous servant of God testify that his labors were abundant.

Sister Smith and children are in Natchez. May the good God gently lead them in this their darkest hour. For five long, weary months they waited at his bedside and God took him. Their scanty store was more than exhausted in ministering to him. They need help, friendly counsel and substantial aid, till they recover from their loss. May kind friends remember this servant of God's loved ones. "In as much as ye have done it unto one of the least of these ye have done it unto me," said Jesus.

J. A. Snyder.

Delhi, La.

SUSTENTATION.

I take the liberty of printing the letter below as an expression of the helpfulness of this great cause to the afflicted children of our Father who remain a little while this side the shores of sweet deliverance, and are a heritage of the Lord to us for our blessing while they abide in the flesh for "the poor ye have always with you and when ye will ye may do them good." "Dear Brother, I am so thankful to acknowledge the receipt of the check that came from

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you for a Christmas present. I assure you I was in need of same, as I have gotten to be almost an invalid from rheumatism. It seems like I can hardly become reconciled to my condition, but when I look at it as one of God's children should, I can only say "thy will, not mine be done" and "have that blessed assurance that my sufferings will all be in this world. Many, many thanks."

Comment from me is unnecessary. There is a sweetness of Christian sentiment through it that touched my heart, and did me good as as I hope it may touch other hearts and do them good.

A. V. Rowe.

ALIEN IMMERSION.

We have just read the debate on "Alien Immersion" between Rev. C. M. Brown, D. D., and Rev. J. J. Porter, D. D., held at Sumter, S. C., in 1903. Dr. Brown gave the best there is in favor of alien immersion. Dr. Porter not only answered all his arguments, but gave overwhelming arguments against the practice also; the most of which Dr. Brown did not attempt to answer. If any one will take his Bible, A. C. Dayton's book on Pedobaptist and Campbellite Immersion, and this debate he can successfully meet and demolish any of the so-called arguments in favor of alien immersion. Hardshell baptism is not excepted. We would no more receive Hardshell baptism than we would Freewill baptism. Whenever a Baptist steps over the teaching of God's word in his ardor to appear liberal and to catch game, he thereby clips his own wings and rarely flies well any more. Better be just as broad as the Bible; just as narrow as the Bible, no more; no less. Remember whenever you receive alien immersion, open communion logically follows, and you surrender your claim to be a distinct denomination.

Very truly,

T. A. J. Beasley.

Ecru, Miss.

THE INEVITABLE CHOICE.

"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve. As for me and my house, we will serve the Lord." (Joshua 24:15.)

Joshua assembles the people of Israel together at Shechem. A very appropriate place, it seems to me for such a gathering. Here the covenant was first given to Abraham. Gen. 12:6-7. In the immediate neighborhood, Jacob seems to have renewed it. (Gen. 33:19-20), and under an oak tree in Shechem, he had put away the strange gods of his family. Gen. 35:2-4. Joshua now assembles them for the purpose of renewing the covenant again, between them and God.

He had renewed this covenant with them some time before this. His former address being delivered with the idea that he was soon to die, and was prompted by an ardent desire for the purity of the people and to strengthen them against the idolatry so near them. His last address, however, was delivered to them under different circumstances.

He was assured that time was short with him. He is acting now as a divine official. God is speaking through him, a message unto the people. So Joshua calls upon them to return to the Lord and place themselves positively on His side.

It seems that they were divided and were forgetting God and His benefits, to take up the worship of strange gods, and the practices of strange people. Worldliness was taking in the majority. God was little worshipped by many of His professed followers.

Joshua, himself, a great blessing to Israel, was no longer appreciated, as was due him. In fact, the people were getting far away from Godliness, indulging in wicked practices, foreign to God and His true followers.

Joshua would have them come back and renew their allegiance to God once more, before he died. He wanted to see his people, whom he loved very dearly, honoring their true and living God. That would make his parting so much more satisfactory.

How much like Joshua are the great men of God today, who are leading His people to higher things in life. It seems to me that this message is very appropriate for this present time, a time of so much worldliness among our people. We who are God's people need to take a flat footed stand. I want to appeal to you especially, who are church members, to make a choice now and stand forever by it. I do not believe in half-heartedness in anything. It but represents weakness.

If I were a sinner, I would be one outright and not act the hypocrite, for hypocrisy is distasteful. But as I have the exceeding great fortune of being a Christian, and a member of Christ's church, I will be true to it, if it takes my life.

Every Christian promises the Father allegiance when he becomes His child and if he goes back from it, he is nothing more than a traitor, and no one appreciates the idea of being a traitor. Then if you don't, my friend, you will have to renounce the world and come back to your Lord. Oh, let us be what we profess to be: Christians—men and women, who have renounced the devil and have put on Christ and sworn allegiance to Him as our Lord. Let us stand by Him under all circumstances, and upon all occasions.

A few days ago, I met a young man from one of our sister States, who had been traveling through parts of our State. He liked the country very much and was wonderfully impressed with the energy of our people. But utterly disgusted with the practices of many of our professed Christians. He said in part: "I see many of the church members in pool rooms, around billiard tables, and drinking. And some of them even participating in forms of gambling, such as cotton futures, euchre, and games of poker, etc." I was made very sad and humiliated at his words, but knew that they were true. How we wish they were not true, and that our professed Christians were above that kind of living.

They who are guilty of such practices are but dragging the beautiful spotless robe of our Lord Jesus in the mud. Their lives are reflections upon His cause, casting upon it a shadow that makes it less attractive to the unsaved.

Joshua calls upon Israel for a decision. God demands it of every man. "Choose you this day whom you will serve," comes to every one of us. The choice is inevitable. God has made us free moral agents. We may choose evil or good. He does not force any choice upon us by coercion. He persuades and reasons with us.

"If it seem evil unto you to serve the Lord, choose whom you will serve." Weigh the evidences and act accordingly. Think fairly upon His goodness and your heart will be irresistibly drawn to Him. He who thinks and keeps on thinking will have an awful hard time keeping away from God and out of His service. The devil's greatest pride is in keeping the thoughts away from God. Upon this depends his success.

It is said of Ulysses, who sailed past the Isle of Sirens, that he and his crew were so overcome by the sweet music of the Sirens, that going ashore was almost irresistible, and

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to prevent this he filled his own ears and those of his crew with wax, thus shutting out the music entirely. So they passed safely by. How many of today are closing their eyes and stopping their ears to the good things of God, so as to pass Him by with a conscience somewhat at ease. Oh, that church members would say with Joshua, "As for me and mine, we will serve the Lord". Then soul winning would be so much easier, church life so much brighter, our Lord's cause respected so much more and our foreign field a great deal better supplied. Oh, for a higher life, a more exemplary living, is what we should plead for from every one who has named the name of our Lord.

"So might it be, dear Lord."

J. B. Quin.

Yazoo City, Miss.

FROM THE SEMINARY.

Dear Record:

Today is the day destined to go down in history as Founder's Day. It being the birthday of James P. Boyce it is to be celebrated annually as Founders' Day. Today we had two addresses—one by Rev. Lansing Burrows, D. D., Nashville, Tenn., on James Petigru Boyce; the other by Rev. William H. Whitsitt, D. D., Richmond, Va., on John Albert Broadus.

A beautiful and attractive program was arranged and the day is destined to mark a period in the history of the Seminary.

I would like to tell you many of the great things said by the speakers in their very able and instructive discourses, but time will not admit of it, as examinations begin next Monday and that seems to be a matter of absorbing interest to this body of "theologians."

Nevertheless I cannot refrain from making mention of some few of the glorious, good things said.

Dr. Mullins in making his introductory remarks spoke of the great and staunch friends the Seminary has had and has now. He told of the occasion when Dr. Boyce presented the matter to the Louisville brethren for the first time, and Dr. Peters gave the first donation—\$5,000.00. Dr. Boyce exclaimed, "Thou art Peter, and on this rock I will build my Seminary." Many other good things did our beloved Dr. Mullins say (as he does whenever he appears before a body), but I must now hasten on.

Dr. Burrows in speaking of the life of Boyce, after making some mention of his earliest acquaintance with him, spoke at some length of his ideal. His ideal became a life purpose which he accomplished.

He spoke of the character of the ministry in those days, which was the inspiration to Boyce to establish a school in which or through which the denomination may have an instructed ministry if not an educated ministry. After pronouncing something of a eulogy upon the God called and God endowed men who had met the advantages of higher education and training, he said: "We speak of these (Boyce, Broadus, etc.) as the great mountains, but they are only the peaks of great ranges of mountains."

Many plans were proposed, but none before Boyce were practical and to the purpose.

In speaking of the nobility of his nature he referred to the dark days of the Seminary, in which fault-finders and complainings were in evidence—he wept and prayed. But glorious to his memory the present prosperity is his monument.

Dr. Whitsitt spoke of his close observance of the work of the Seminary since he left and

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how he had been made to rejoice in its prosperity and that he predicted Dr. Mullins' administration the greatest of all. After referring very tenderly and feelingly to his own connection with the Seminary he then spoke of the dark periods through which the Seminary in its infancy had to pass, making mention of the "four years of blood and iron and the twelve years of reconstruction", and also of the years 1869, 1874 and 1879, in which the "darkness could be felt."

Broadus as a man and teacher was the greatest he ever knew. Of all his schools and teachers, his mother and father holds the highest place. Though he held no position of honor in the convention, he was her greatest leader. On being approached once as to his acceptance of the presidency of the convention he replied that two accomplishments to which he could never attain, viz.: to ride a bicycle and preside over the Southern Baptist Convention. At the convention in which the resolution was brought in to create a Sunday School Board of our own, though a great fight was prepared, a short talk from Dr. Broadus brought about the adoption of the report without discussion.

Success of the Seminary, says he, was by the united efforts and powers of both Broadus and Boyce and not to either alone—they were yoke fellows.

So many other things I would like to tell your readers of what was said of these great men, but time is out.

H. C. Joyner.

Louisville, Ky., Jan. 11, 1907.

"THE LORD IS BLESSING US GREATLY"

Such was the language that closed a note from a brother pastor at one of our mission churches. In the body of the note was reference to the fact that the people were being received at the meeting, and surely this is a matter that ought to give cause for thanks and devout reference, something that always cheers the pastor's heart and strengthens the zeal and activity of members, and yet along with this was an additional statement of the liberality of the church as lately manifested in its help to our storm swept churches. The pastor seemed to be voicing the joy not only of himself and people in receiving it, but more so in giving. They had realized a blessing in extending help to a needy cause in which our Lord himself must be interested, and so had come in touch with him. Is not this what he means when in that great day he is represented as turning to the righteous and saying, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was a hungered, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me."

A. V. Rowe.

WHAT IS IT?

Individual Christians and Churches are often lacking in activity and power. They are far from what they should be.

Since no condition ever exists without a cause, and since the removal of the cause is the remedy for the disease, it leads us to inquire what is the trouble; why this lack of activity and power? Why so many lives out

of harmony with their profession? Why so far from the path of duty?

I answer that it is very largely due to a lack of a personal conviction of a personal relation and personal duty of a personal soul to a personal Lord.

Every Christian is individually responsible to God for the discharge of his duty.

In Judaism the family was the unit of responsibility, but in Christianity it is the individual.

The individual must repent, believe, be baptized and discharge his duties for himself.

There is no proxy Christianity, there can be no proxy duties.

The moment the duty ceases to be personal it ceases to be duty at all.

If for no other reason than this, I should be compelled to reject infant baptism. It is an effort to have done for the child, based solely on the decision of another, what God commanded the child to do for himself, based on his own decision.

Indeed, it places the child in an embarrassing condition, for when he becomes a Christian he must either repudiate the baptism his parents gave him or forever refuse to discharge a personal duty to his Lord, that is, refuse to be baptized as a personal expression of his relationship to God and setting forth in symbol the truths of the gospel.

I verily believe there are numbers of pedobaptists today wrestling with their consciences and inwardly feel the sting of a duty undone, but hindered by the thought of repudiating mother's or father's baptism.

For the same reason, I could not place myself in the hands and under the authority of a bishop or priest, and promise "To obey the bishop in all things whatsoever he commands."

To go where he says go, leave when he says leave, do what he says do. I am to obey God's commands, and not men's. I am to follow the leadership of God's Spirit, and not that of men.

On that memorable occasion when Peter and John made their defense before the Sanhedrin and were commanded of men what they must do and say, they replied: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Again they said: "We can not but speak the things we have seen and heard." Acts 4:19-20.

These expressions set forth the doctrine for which Baptists have ever stood, viz.: That personal allegiance to God's word as our all-sufficient rule of faith and practice.

We know no authority that contravenes His word.

A, "Thus saith the Lord", is an end of all controversy.

Shall I say that all Baptists have this through personal conviction? No, not by any means.

One of the lines of preaching which needs to be emphasized in all our pulpits today is, to arouse our people to a full consciousness of their personal duties to their personal Lord.

If this conviction were felt as it should, be there would not, nay could not, be that lethargy so prevalent among us today.

When our people realize and are brought to feel this as they should, then will our churches glow with life and enthusiasm and the lost world will soon have the gospel and will be brought to know Him "Whom to know aright is life everlasting."

W. A. Roper.

Pastor Highlands Baptist Church, Meridian, Miss.

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THE VALUE OF MEDITATION.

Some one said of a prominent statesman, "He says what he thinks and as soon as he thinks it." At a casual glance, this sounds well, and, indeed, it was intended as a high compliment, but to the more serious minded, it bespeaks a character rash and unsafe and worthy to be avoided. "Think twice before you speak" is the wiser practice and may save not only many bitter regrets and even tears on our part, but also much mischief and inconvenience to our friends and associates.

All knowledge comes through three channels, namely, observation, conversation and publication. Knowledge thus gained is translated into practical wisdom by the process of consecrated meditation. The word "consecrated" is used advisedly, for "there is a guidance for each of us, and by lowly listening we shall hear the right word." We have only to make a careful survey of history to be convinced of this truth, for "the whole course of things goes to teach us faith." As is our faith, so is our hope, our hope is but an index of our wisdom, and wisdom is that ripening of the mind which enables us to see things that are hidden from the eyes, for "the heart may give a useful lesson to the head, and learning wise, grow without his books."

There is possibly no one who has not in his nature some aptitudes and tendencies, that hinder the higher aspirations of the soul in its striving after a state of perfection. But if the soul would be given its fullest development and allowed to rise to its best, there must be seasons of tranquillity and meditation that the loftiest sentiments may be attained to a more perfect harmony, and every chord of the heart allowed to respond to the magic touch of the divine. It is under circumstances like these that the culture takes place. But for the fact that great men of the past realized this great truth, the progress of the world would have been much retarded indeed. "To the culture

of the world an Archimedes, a Newton is indispensable; so she guards them by a certain avidity. If these had been good fellows, fond of dancing, port, and clubs, we should have had no Theory of the Sphere, and no Principia." If we would be scholars, we must "sit and muse and be serene," so that we may become a "candle which the love and desire of all men may light." As the little bee goes out in the morning and lives through the day in the life giving air and sunshine among the sweet flowers of the meadows, and returns at night, full to its skep, there to distill into sweet honey and comb the fruits of its day's labor, so must we go out among our fellow beings and by sympathetic touch and careful observation supply ourselves with that energizing force and accretive material which in retirement and solitude we may translate into formulae of practical philosophy. Such an one goes his way a complete man and master:

"As if in him the welkin walked,
The winds took flesh, the mountains talked,
And he the bard, a crystal soul,
Sphered and concentric with the whole."

Possibly this is applicable to none more than to the teacher. No man can teach who is unable to "communicate himself." A reservoir may be utilized profitably or not according as its inlets and outlets are properly set and adjusted. So with the teacher. Not only must his mind be stored with facts, but he must have his facts properly arranged, so as to have them at immediate and easy command. To him whose course of thought runs in an unobstructed channel clear and sparkling this power to "communicate himself" almost spontaneously comes. At this point, also, the heart must come in with its useful lessons to the head, and the judgment will do well to give ear to the soul's emphasis:

If a man would most profitably teach, he must learn that "there is no teaching until the pupil is brought into the same state" with the teacher, and that the words used are but the true expression of the inner life, or else, how can there be any unerring giving or receiving?

The teacher like the great oak grows with the passing of the days, provided he neglects not his times of meditation. But as the oak must have supplied proper nourishment, so must the mind of the teacher be supplied with suitable pabulum, for be assured that no product can differ in character from the character of substance, out of which it is made. "Al-ways as much virtue as there is, so much appears." No man can take unctious to his soul that his pupils will not find him out and with these he will "pass for that he is worth," and of no more value will his influence be with them.

"The call of God is the manifestation in time of the purpose of eternity." The Christian's call to holiness is one of the comforting doctrines of Holy Writ. It is interesting to note how frequently the Apostles refer to it in their epistles. Notwithstanding the emphasis thus placed upon it, most Christians lose untold blessings by not understanding aright this principle. "The complaints of many Christians as to the lack of joy and strength, as to the failure and want of growth, are simply owing to this—the place God gave holiness in His call, they have not given it in response." If you would receive the divine communication, and feel upon you the power of divine presence, then withdraw to your innermost privacy and listen; and "as you listen the voice will sound ever deeper and ever stiller: Be holy as I am holy."

While every Christian should have his periods for reading God's word, prayer, and meditation, the messengers of the gospel should lay special

emphasis here, that they may be living or-illammes bearing the superscription, "Holiness to the Lord," and waving in the pure breezes of sacred truth to the mighty throng of dying humanity on their march to eternity.

Moses stands out as a splendid illustration of this subject. A man forty years of age, skilled in all the learning of the Egyptians, naturally endowed as perhaps has been no other character in history, conscious of his inherent power, he thought to defend and liberate his people from the hard lot imposed upon them by their relentless task masters, but he was premature in his aspirations to stand in the breach. He lacked sufficient preparation. His inexperience and impulsiveness had to be smelted out of him, before he could become tough and pliable at the same time. He must needs withdraw from the busy activities of life into the quiet districts of shepherd haunts, and there, wrapped in the solitude of his own thoughts, "learn patience, mature his knowledge, and gain moral force," impossible outside of severe meditation, "for it is in retirement and study that great men forge the weapons which demolish principalities and powers, and master those principles which are the foundation of thrones and empires."

With forty years more of refining, ripening, and "religious meditation," God fit him for the "exalted mission as a deliverer," a leader of a huge mass of humanity, which required a tact and executive rarely found among men, but his whole "course is marked by transcendent ability," for his people prove themselves at every turn unworthy of the blessings bestowed upon them.

But this is not the greatest work of this wonderful man. His moral code and system of jurisprudence have supplied every nation, worshipping Him who "so loved the world as to give His only begotten son" to save men from sin, with a model upon which to establish justice and equity to all alike.

If it took eighty years to prepare Moses for his great mission, surely we today ought to give more time to preparation for our life's work.

IMMORAL SPECULATION.

Recognizing the great demoralizing effect of certain species of gambling, the legislature of Georgia recently passed a law prohibiting "wire houses," "bucket shops," and such forms of swindling. Georgia is a grand old State, and in nothing has she taken a more needed and commendable step than in this act. From one single consideration, among many which might be mentioned, the Nashville Credit Men's Association has waged a war of extermination against the iniquitous "bucket shop" business. Their business interests have forced this measure. They are simply acting in self-defense. We take this paragraph from a letter recently sent out to their customers:

"Incompetency is the reason of most failures, and all gamblers are incompetent business men because they neglect their legitimate business interests on account of their absorption in the state of the market of the commodity in which they are speculating. Statistics show that out of the South there goes annually by way of bucket shops twenty-five million dollars. The patrons of such concerns are not, as a rule, dissipated men whose failings are known, but are secretive about their indulgence in this practice, so that the business community cannot guard against the danger. When a gambler wins, he forgets his previous losses and becomes extravagant, lives beyond his means; and of course somebody must pay for it. His creditors invariably do. You can recall some unexpected failures attributed to 'unfortunate ventures in cotton' and the like."

Jan. 24, 1907.

We learn from the above quotation, first, that the Nashville Credit Men's Association regards dealing in futures gambling. Second, that this species of gambling causes such neglect of legitimate business, as to imperil the interests of creditors. Third, that \$25,000,000 go annually from the South by way of the bucket shop frauds. Fourth, the managers and patrons of these swindling machines are not, as a rule, men known to be grossly immoral, so that the business community can protect itself against the real danger. Fifth, when one of these gamblers wins, he forgets previous losses and becomes extravagant, and lives beyond his means. Now, of course, somebody must pay for this extravagance. His creditors invariably bear a large part of it; and those who are enticed to take chances pay the balance. For these lose nine times out of ten. It is fixed this way. Otherwise the manipulators would not so certainly grow fat.

The moral foundations of thousands of characters are being sapped and undermined every year by these traps and gins of the devil.

The Nashville Credit Men's Association has not stopped with a mere statement of these evils, but has gone vigorously to work, to correct them. It has not only sent out letters to its customers, using moral suasion, but it has secured the bill passed by the State of Georgia and has made copies of the same, which have been sent to every member of the coming legislature of the State of Tennessee, urging the passage of a similar law in Tennessee. It must be seen to, that the same thing is done in our own beloved Mississippi, if we would see our boys saved from a gambler's career and doom. Let us agitate.

We do not pause here to discuss the question as to whether dealing in futures is gambling; there are none among us so obtuse as to need any light on this point.

Since writing the above, we see that Judge Cochran has been putting in some telling blows along lines herein indicated: After two charges to the grand jury in Meridian, the second being very positive and direct, they, on the 16th instant, brought in an indictment against the local bucket shops of Meridian. That night, after three of the brokerage men had been arrested, a conference was arranged with Judge Cochran and all the bucket shop managers, in which it was agreed by the managers that their places of business would be closed before the June term of court. From the above proceedings, it appears that we do not so much need new laws on this question, as rigid enforcement of existing laws. We commend Judge Cochran's course.

TO OUR SUBSCRIBERS.

In a short while we shall begin sending out our spring statements. We should appreciate it greatly, if those who are behind on their subscriptions, would remit at once. It would save us quite an expense on the score of clerical work and postage. And it might save your feelings from being hurt. Somehow or other the best of us do not really enjoy a "dun", as some will insist on calling a simple statement. So it occurs to us that it would be better for all concerned for those in arrears to remit before a statement is sent. There is no risk in a prompt remittance, and there is great risk in sending out statements. Brethren, we urge a remittance, because it is right for you to pay what you owe. If you are so situated that it is impossible for you to make settlement now, write us to this effect. We will appreciate a word from you.

I never see a man's name parted in the middle that I am not reminded of the old but truthful saying, "Straws show which way the wind blows."

THE BAPTIST RECORD.

5

Rev. T. A. J. Beasley goes to the Seminary for the remainder of the session.

Of the twenty-four greatest mountains in the world, it is stated that seven of them have never yet been climbed.

Emperor William of Germany has prescribed for two of his sons, a study of railway progress and problems in the United States. This is to be in their regular line of study.

Dr. T. T. Eaton, editor of The Western Recorder, will preach the commencement sermon, before Mississippi College and Hillman College, at the close of present session.

Rev. George Sale, Atlanta, educational secretary of the Home Mission Society, New York, preached a very fine sermon in the First Baptist Church, Jackson, on last Lord's Day.

On the authority of Prof. J. E. Brown, superintendent of Mississippi Heights Academy, we announce to all prospective patrons, not to send another boy there before corresponding with him. The school is positively full. Both schools at Blue Mountain full. We have Hattiesburg College for males and females.

Rev. S. Morris, with residence at Sinai, will have the care of Hickory Ridge, Enon, Leesburg and Galilee, for the current year. Bro. Morris is an excellent man, and a good preacher, and these churches are fortunate in having his pastoral services.

Rev. W. F. Roberts, known to many Mississippi Baptists as pastor for three years at Grenada, is happily located as pastor of the Baptist church at Letts, Ind. He is also carrying on some extra work at the Seminary, being only two hours run from Louisville.

As first lieutenant of the frigate Alfred, Paul Jones flung out the first American flag ever shown on a regular man-of-war. This was the "Pine-Tree" and "Rattle-Snake" emblem, with the motto, "Don't tread on me."—Youth's Companion.

It is stated that Joseph Chamberlain, the celebrated Englishman, is not a graduate of any university or of any of the large public schools. He was a full-fledged business man at the age of 16 years and his fortune grew so rapidly that at the age of 38 he was able to retire from commercial life and devote himself to the study and practice of politics.

The little vexations that come in every day of our lives are inevitable and we might as well make the best of them, surely not the worst. These little vexations are a mere example of the world's daily story. We will always find purity and vice mingled together—love and hatred struggling in fury and tenderness, until at last the "pure in heart" shall win.

The low, degrading vein that runs throughout so many of the books of the day, has an awful tendency to put notions into the mind of children who chance to read them, (and it is surprising how many there are) that never would utter these words were it not for this trash. In some, it is more perceptible than in others and, of course, we find them lacking in refinement of language and purity of sentiment. A child naturally absorbs something of that literature he reads. See that he has the right kind.

The Lumberton brethren have just closed their year's work, having received 54 new members during the year and raised for all purposes about \$1,500, or over. In a financial way this is good, considering the fact that they started with about 60 active members, counting children, and their membership being composed of salaried men except one, who is a physician. The church has extended Bro. R. L. Sproles, their present pastor, an indefinite call, with raise of salary. When he and his good wife began housekeeping on the first of January, their people remembered them with a handsome set of Haviland china and a large supply of groceries and other things.

The Bureau of the Census of Washington, in accordance with the provisions of the act of Congress approved March 6, 1902, is preparing to collect statistics of religious bodies. A similar collection was made in 1890, and these statistics are now required to be collected decennially under the terms of the above act, which provided for a Census Bureau.

The collection of the statistics of religious bodies to be made under the supervision of Mr. C. Hunt, Chief Statistician for population in the Bureau of the Census.

It is the purpose to collect these statistics for all the religious bodies in the United States, to be taken as of the calendar year 1906.

These statistics cover the same ground as in 1890, with the addition of items relating to the date when the church was established, amount of church indebtedness, number and salaries of ministers, number and value of parsonages, the language in which services are conducted, distribution of communicants or members according to sex, and the statistics of Sunday schools. Every person who receives blanks, with a request, to fill out and forward, will perform a service for the denomination by promptly and accurately complying.

For the year 1906, the First Baptist Church, of Columbus, gave for home expenses \$2,421.20; for missions \$903.62; money given by the Sunday school \$230.00; by the Young People's Union \$16.64; for Bro. Camp for Southeast Baptist Church \$100.00; sent Rev. B. N. Hatch in New Orleans, \$25.10; for Meridian cyclone sufferers \$100.00; for poor fund \$39.88; collected by Armstrong Society \$200.85; for new Sunday school building, enlarging the church and furnishing heat \$3,880.00, making a grand total of \$9,076.67 raised by the church and its agencies for the year. The present membership is 370. The gain in members was 95. Out of the 370 members, only a few over 100 pay anything at all to the work in which the church is engaged. 27 per cent given to the work looks small, but doubtless this is better than would be found in the average church.

Mr. A. D. Brown of St. Louis, gave a carpet costing \$600.00 to the church.

The church starts the new year with every obligation met, and greatly encouraged for the work claiming their attention for the current year. Pastor Hewitt no doubt rejoices in what God is bringing to pass under his ministry; and no doubt much of this good work is due Bro. Hewitt for his faithfulness in preaching the Word and for his wise leadership of the forces.

These interesting facts are taken from the annual report of the deacons to the First Church. While we felt that the report was too lengthy to be printed in full in these columns, yet we felt that it was too good to pass without giving our readers some of the salient points it contained.

The home.

SOMEbody's MOTHER.

The woman was old and ragged and gray,
And bent with the chill of the winter's day,

The street was wet with a recent snow,
And the woman's feet were aged and slow.

She stood at the crossing and waited long,
Alone, uncared for, amid the throng

Of human beings who passed her by,
Nor heeded the glance of her anxious eye.

Down the street, with laughter and shout,
Glad in the freedom of school let out,

Came the boys like a flock of sheep,
Bailing the snow piled white and deep;

Past the woman, so old and gray,
Bastened the children on their way,

For offered a helping hand to her,
So meek, so timid, afraid to stir

Lest the carriage wheels or horses' feet
Should crowd her down in the slippery street.

At last came one of the merry troop,
The gayest lad of all the group.

He paused beside her and whispered low,
"I'll help you across if you wish to go."

Her aged hand on his strong young arm
He placed. And so without hurt or harm

He guided her stumbling feet along,
Proud that his own were firm and strong.

Then back again to his friends he went,
His young heart happy and well content.

"She's somebody's mother, boys, you know,
For all she's aged and poor and slow;

"And I hope some fellow will lend a hand
To help my mother, you understand,

"If ever she's poor and old and gray,
When her own dear son is far away."

And "somebody's mother" bowed low her head
In her home that night, and the prayer she said
Was, "God be kind to that noble boy
Who is somebody's son, and pride, and joy."
—Oklahoma Workman.

We occasionally meet a woman whose old
age is as beautiful as the bloom of youth. We
wonder how it has come about—what her
secret is. Here are a few of the reasons:

She knew how to forget disagreeable things.
She kept her nerves well in hand and inflicted
them on no one.

She mastered the art of saying pleasant
things.

She did not expect too much from her
friends.

She made whatever work came to her con-
genial.

She retained her illusions, and did not be-
lieve all the world wicked and unkind.

She relieved the miserable and sympathized
with the sorrowful.

She never forgot that kind words and a
smile cost nothing, but are priceless treasures to
the discouraged.

She did unto others as she would be done
by, and now that old age has come to her, and
there is a halo of white hair about her head,
she is loved and considered. This is the secret
of a long life and a happy one.—Ex.

WHAT MARRIED WOMEN FORGET.

Do not think that, when you are married,
you may rest from your efforts to please, en-
courage and sympathize. Remember, in this
world, if we would be happy, we must give
as well as take; but for the moment the policy
of woman seems to be to take all that she can
get and give nothing.

Women should realize more what a wonder-
ful power for good they have. The harmony
of the home rests with them. They may en-
courage it or destroy it, as they will. The two
ways in which women's power is most com-
monly brought to bear are by sympathy and
scorn. Sympathize with the aims and aspira-
tions of those around you. Women who can,
in that way, call forth the energies of others
are endowed with the greatest power that is
given to anyone on earth.

On the other hand, the power that scorn
holds may punish—it may drive, but it cannot
win or lead.—Ex.

MUSIC AND NOISE.

Something akin to the adage that one man's
meat is another man's poison might have been
written concerning sounds. What to some ears
is only noise is music to others. There are
times in life when sounds ordinarily distress-
ing are so peculiarly welcome as to be literally
"music to our ears."

In the crowded residence section of a city the
incessant chatter of a parrot became so trouble-
some that it was decided to ask its owner if
they could not arrange to keep it indoors.
They answered this request courteously, but
expressed wonder that any one should dislike
to hear their parrot. They supposed they were
conferring a favor on the neighborhood by
giving it a chance to enjoy the bird's wonder-
ful accomplishments.

Musical instruments often give rise to a
similar experience. The fond parent catches
melody in the playing of a child, while to the
neighbor it seems a tiresome drumming on the
keyboard. The shrill accents of a child's voice,
which sound so sweet to those who love him,
often disturb the stranger whose nerves are
peculiarly sensitive.

Wherever people are crowded together, as in
school dormitories and city apartments, and
even closely built neighborhoods, the regula-
tions usually enforce quietness.

There is one twenty-four hours in the year
when this rule is set aside. The conventional
methods of celebrating the Fourth of July
involve the making of a great deal of noise—too
much, some people think. To the aged and
the infirm the nerve-racking din of this holiday
may do considerable injury, and it behooves
those who like an excess of noise to go where
they are sure they can have their own way
without needlessly disturbing others.—Selected.

REMAINS OF DEPRAVITY IN GOD'S RE- DEEMED CHILDREN.

That there is inbred sin, and therefore the
remains of depravity in every regenerate soul
none but fanatical holiness cranks will deny;
and it is as true that the more spiritually
sanctified a child of God becomes the more
clearly does he see and deplore the remains of
depravity in himself. Such remains of deprav-
ity are a source of much sorrow to the
Christian and over which he repents and will
repent to his dying day. In death he will be
freed, eternally from the source of this and all
trouble.

There are some physical diseases so difficult
of diagnosis that the skill of the best of phys-
icians is baffled, but by a close watch of the

symptoms he may be able finally to locate the
seat and nature of the disease. Just so with
reference to the symptoms of depravity in a
child of God. The question, "What did Peter
do?" was asked of several Christians. The
answer came quickly, "He denied his Lord",
and if the same question were asked concerning
David the answer would probably be, "He
committed adultery". Now why did those
children of God answer as they did, instead of
saying, he left all to follow Jesus, or he
preached a great sermon on Pentecost, or he
wrote two Epistles of infinite value, or he was
sorely persecuted for Jesus' sake and died a
martyr's death? The reason is obvious: the re-
mains of depravity in them, influenced their
answer; for the spirit of depravity likes to
bear in mind and to speak of the bad in
preference to the good in the lives of people.

Take for example the case of a brother or
sister in our day who may have lived the life
of the righteous for many years, have made
many sacrifices for Jesus' sake, have done
many loving, merciful deeds, have been the
benefactor of many; but in a moment, in an
unguarded moment did a wrong thing. Even
a scandalous one; over which the poor un-
fortunate one repented most heartily. That
one thing will be remembered and talked about
by God's people for years perhaps, while at
the same time they overlook and remain silent
concerning the many good things done by that
poor unfortunate erring brother or sister. In
the estimation of God's people that one wrong
act overbalances and overshadows a hundred
righteous acts in the life of that individual.
Why is it so? The answer is easy to give.
The remains of depravity in them minimizes
the good and magnifies the bad in the life of
their fellow mortal.

Take another case: A scandal about a cer-
tain person is started, and it is taken up and
carried from house to house and told by neigh-
bor to neighbor, by Christian to Christian,
until in a short time it has been scattered over
the whole community. Let that same person
have gone to the relief of a poor starving
widow with helpless little children, and with
loving heart and merciful hand and liberal
purse relieved her sufferings, and gladdened
her heart, think ye that these same people
(some of whom are God's people) would as
eagerly have spread from house to house and
from neighbor to neighbor the news of this
noble deed as they did that scandalous report.

Alas, no. It would hardly have been heard
of outside the immediate locality where it oc-
curred. Why the difference? The answer is
plain. The remains of depravity in those peo-
ple of God influenced the difference in favor
of the bad. Reader, do you see the point?
Alas for our poor, frail, imperfect human na-
ture. Surely we are saved by grace alone,
through faith in our Saviour Christ. O blessed,
merciful God, we do rejoice that thou art
God and not man, and that thou hast said of
thy redeemed people, "I will be merciful unto
their unrighteousness, and their sins and their
iniquities will I remember no more". In thy
merciful forgiving hands we feel safe and
happy. O Lord, give us more of thy loving,
merciful and forgiving spirit. O for the spirit
of "love that covers a multitude of faults" in
our brother and sister. Amen.

O. D. Bowen.

Handsboro, Miss.

PRE-ADAMIC RACE.

When science steps to the front with her
information concerning this old earth, one is
inclined to doubt things that are written in the
Bible which naturally conflict with science, but
no one need do that.

Science says that one or the other of these
things is bound to be true: That the six
days in which God created all the world, uni-
verse, etc., are six different periods, all lasting
long and seemingly endless. Then if this be
not true there was surely a race living here
on the earth prior to the creation of Adam.
One must be true and the other will quickly
fall.

Now let us reason just a minute together.
We read in Gen. iv. that Adam knew his
wife, and she conceived and bore a son, his
name was Cain. Eve again bore Abel. Cain
was a tiller of the soil; Abel was a flock
tender.

Cain brought, after a process of time, forth
the fruit of the earth. Abel also brought forth
the firstlings of his flock. Here we notice
jealousy for the first time. Cain became
angry because his offerings were not accepted,
and also we find that he was very much angry
because Abel's offerings were accepted, and
afterward when they were in the field that
Cain slew Abel, God then sent a curse upon
Cain and Cain replied to the Lord that "My
punishment is greater than I can stand".

Behold, thou hast this day driven me out
from the face of the earth; and from thy face
shall I be hid; and I shall be a fugitive and a
vagabond in the earth; and it shall come to
pass that every one that findeth me shall slay
me."

The Lord fixed a mark upon Cain, lest any
one finding Cain should slay him.

Now, friends, up till this time, the Bible
only records four human beings on the face
of the earth, namely: Adam, Eve, Cain, Abel.
Since Abel had been slain only three remained,
yet Cain was sore afraid that some one would
kill him. Why should he be so afraid if
there were not hundreds of people on the
earth at the time? Why would it be necessary
for God to fix a mark upon Cain if there were
not a great number of people living on earth?

Cain went away into the land of Nod and
there took unto himself a wife. She bare
Enoch. And Cain builded a city and named
it after his son, Enoch. I do not see to save
my life how Cain, his wife and son could
build a city. It requires a great lot of labor
to build a city and a great number of men.
Cain surely had helpers.

We here read that Eve bare another son—
Seth—who was to take the place of Abel.
Some seem to think that Cain married a rela-
tive, but why are they not recorded in the
Bible, i. e., the births, if any, between Abel and
Seth? We find that after Seth's birth that
Adam begat sons and daughters, but not be-
fore.

We read of ancient Egypt, her splendor, her
civilization and her skill in architecture, in
the time of Moses. It was years before the
time of Moses that Egypt was great, and I
sincerely believe that it would be a matter of
impossibility for Egypt to reach such a state
of civilization so quickly. Therefore I chal-
lenge the ministry to prove to me that a race
did not exist prior on earth to Adam, for I
believe that I have sufficient proof that there
was a pre-Adamic race.

G. C. Lewis.

Lewiston, La., Jan. 14, 1907.

THE WORLD'S OLDEST FAMILIES.

Families which trace their ancestry through
eight or ten generations are counted old, yet
they are counted mere fledglings with some of
the really ancient families of the world.

The oldest family in the British Isles is the
Mar family, in Scotland, which traces its pedi-
gree back to 1093. The Campbells, of Argyll,
began in 1190. Talleyrand dates from 1199,
and Bismark from 1270. The Grosvenor fam-
ily (that of the Duke of Westminster), 1066;
the Austrian house of Hapsburg goes back to
952, and the house of Bourbon to 864.

The descendants of Mohammed, born 570,
are all registered carefully and authoritatively
in a book kept in Mecca by a chief of the
family. Little or no doubt now exists of the
absolute authenticity of the long line of Moham-
med's descendants. In China there are many
old families, also among the Jews.

But in point of pedigrees the Mikado of
Japan has a unique record. His place has
been filled by members of his family for
more than 25,000 years. The present Mikado
is the one hundred and twenty-second in the
line. The first one was contemporary with
Nebuchadnezzar, six hundred and sixty years
before Christ.—The Scrap Book.

Decherd, Tenn., Nov. 14th, 1906.

Tennessee Valley Fertilizer Co.,

Florence, Ala.

Gentlemen:—

I bought fertilizer of your agent and have
had satisfactory results. I have used it under
cotton, corn, wheat and oats as well as clover
and vegetables and can highly recommend your
fertilizer for each.

Success to the Tennessee Valley Fertilizer
Co.

Respectfully,

John R. Bennett.

ALICE, TEX.

Dear Record—Like the setting sun, I am
going westward. Change my address from
Alice, Tex., to Brownsville, Tex. Mississippi
has done so much for every other portion
of Texas that I now insist for a large enlist-
ment of Baptists to come over and possess
this "goodly land" for the Master. This is
the garden land of all the U. S. Early and
late "trucking" is a success. Water and wood
plentiful. People coming in by scores and
by hundreds. Some will do one thing, some
another, for many are the things to be done,
and vast are the possibilities, and when these
are accomplished the march continues into
eternity. Send us men to match our prairies,
men with empires in their brains and the king-
dom of heaven in their hearts. The Lord
made this land and blessed it. Come over and
possess it for Him.

L. R. Burress.

TO PASTORS AND BRETHREN OF TRIN- ITY ASSOCIATION.

Dear Brethren—A letter from Brother R. J.
Willingham states that we are in debt \$240,000
on our foreign mission work. It must be paid.
Let's do our part. Let's raise \$4,000 of it in
Trinity Association. A thousand dollars looks
large, but not so much so when you see so
many interested, or should be. Nearly 2,000
members in old Trinity can raise it. Let's set
April to raise it in. Let's work, pray and
watch.

J. F. Mitchell.

CHRISTMAS GIFTS TO SEVERAL BOARDS.

The Sunday School Board at Nashville, has
sent with the compliments of the season, cash
donations to several Boards as follows:

1. Two hundred (\$200.00) dollars to each
of the State Boards which have a Sunday
School Secretary in the field. There are seven
of these. It had the month before sent four
hundred (\$400.00) dollars to the new State
Board of Oklahoma—the larger sum being jus-
tified by the conditions and circumstances in
the State. The Board desires to deal with all
the States on the same basis and so work out
jointly with the State Board an elaborate and
efficient system that shall cover the entire ter-
ritory of the Southern Baptist Convention. Its
policy is not to make promises in advance,
but to help as its finances will justify and the
opportunities are presented. This joint work
will revolutionize the Baptist Sunday School
condition in the South, and that will mean
mighty increase in all denominational work.

2. One thousand (\$1,000.00) dollars were
sent to the Home Mission Board, specified for
the Tichenor Memorial Church Building Fund,
in recognition of the distinguished service which
Dr. Tichenor rendered the denomination in
originating the Sunday School Series of Peri-
odicals which we now publish. The Church
Building Loan Fund of the Home Mission
Board is of utmost importance, is in most
urgent need, and has opportunities and possi-
bilities without measure.

3. One thousand (\$1,000.00) dollars to the
Foreign Mission Board for such work as it
may deem best on the foreign field.

Through these several gifts the Sunday
School Board seeks to join these mighty agen-
cies in the great work they are doing. Every
one who sends an order to Nashville partici-
pates with us through the purchase money,
and puts his school in alignment with all these
interests at home and abroad.

J. M. Frost.

Nashville, Tenn., Dec. 22, 1906.

AN APPROVAL.

I want to add my hearty approval of the
recent action of our State Board in selecting
state evangelists. Taking everything into con-
sideration I don't think a better selection could
have been made. They are well equipped for
the work. Quick in action, orthodox in
preaching, wise in judgment and consecrated in
living, no doubt, but what our state will be
greatly blessed by their untiring efforts. Let
us use them, think of them, and above all,
pray for them. God bless them and their
faithful singer, Bro. Reynolds.

J. B. QUIN.

Yazoo City, Miss.

MOST GRACIOUS.

The old year has come and gone. But it
has left many fond memories and pleasant
recollections in the pastor's home of the First
Baptist church of Gloster, Miss. Our people
have been so thoughtful and kind in their re-
membrances of the pastor and his family.
They have been equally responsive in their
co-operation in the work of the Lord. The
old year just closed was the most gracious of
my life, and the recent Christmas the happiest
of all the happy Christmases in our humble
home. Love and good cheer to the brother-
hood.

Cordially and devotedly yours,

W. A. McComb.

NEWS IN THE CIRCLE.
Martin Ball.

The Baptist Tribune of Dallas, Texas, has recently bought The Baptist Workman of New Mexico, and the subscribers to The Workman will hereafter receive The Tribune. Dr. Cranfill is a splendid newspaper man and will furnish the readers of The Workman an excellent paper.

Baron Uxcul, of Russia, is again en route for America, and will probably visit the South this winter. Dr. J. B. Gambrell was authorized by the Pastor's Conference of Dallas, Texas, to invite the Baron to visit Texas.

Evangelist W. W. Hamilton of the Home Board began services with the Broadway church, Fort Worth, Texas, the first Sunday in January, and a great campaign is in progress there now.

Rev. J. H. Myers of Marshall, Texas, has been appointed general evangelist of Texas, and will move from Marshall to Henderson, Texas. Bro. Myers is a strong man and has excellent evangelistic gifts.

Rev. M. A. Jenkins, who so recently followed Dr. C. H. Nash at Hopkinsville, Ky., will sail in February for the East. His church has given him three months' vacation. He closed a meeting December 31st, in which there were 106 additions to his church.

Rev. C. T. Kincannon has begun preaching twice each month at Duck Hill. He has a fine field and the fine field has a splendid pastor. We expect great things from this forward move.

By good authority it is stated that the Bible is the best selling book in the world. Every year there are 8,000,000 Bibles sold. It is the only book with which book dealers cannot be overstocked. The presses are kept going steadily night and day to meet the demand. What a commentary on the Book of books!

Dr. R. A. Venable of Meridian declines the call to the First Baptist church, Waco, Texas. All Mississippians are delighted to have him stay with us.

Dr. H. Judson, of Greenville, S. C., a prominent educator, died at his home Jan. 13th. A few years ago he donated his handsome property in the city of Greenville, to Forman University. Drs. C. H. Gardner and Chas. Manly, former pastors in Greenville, assisted in the funeral exercises.

Dr. J. T. Christian, so well known and loved in Mississippi, now pastor of the Second church, Little Rock, Ark., is building a splendid church house. It is said that it will be the handsomest meeting house in the state when complete.

Dr. M. E. Broadus, once pastor at Greenville, Miss., accepts the call to Cleveland, Okla., and will enter upon the work at once.

Since money has become so close, it is stated that the Foreign Mission Board, Richmond, Va., is forced to pay larger interest on borrowed money. All our churches should help at once and relieve the Board in this time of oppression.

A splendid covenant and roll-call meeting was held at Scotland church, Montgomery county, on the second Sunday in January. Brethren Jim Pitman and Lee Suggett were elected deacons. These are splendid brethren and will serve the church well.

In the great meeting in Memphis, conducted by Rev. Geo. C. Cates, there have been over 2,000 converts. Many of these have joined the churches in the city.

Dr. S. W. Milton, of Augusta, Ga., has been called to the pastorate of the First church, Knoxville, Tenn. He has signified his acceptance.

Miss Leila Virginia Matson and Rev. L. N. Butler are announced to be married on the afternoon of Sunday, the third of February, 1907, Wesson, Miss.

The Baptist Record extends to Sister Smith, the widow of our Bro. Rev. E. E. Smith, sincere sympathy in this darkest of hours to her and her children. We knew Bro. Smith well and esteemed him highly. His death occurred in Natchez on Jan. 3, 1907.

To our brethren who are in arrears, we would modestly say, please pay us what you justly owe us, if you can. We ask no more, but we greatly need this. Do not turn a deaf ear. It is true you may have other obligations which are large. So have we.

Last Lord's day was a great day at Ripley. Pastor W. J. Epting had the great joy of witnessing eight additions to the church there. This church has asked for the next meeting of the Northeast Mississippi Bible Institute.

Rev. Chas. L. Lewis has been called to the pastorate of the church at Madison, where Rev. J. R. Carter has wrought so well. Madison is fortunate in securing the services of strong men.

One of the best Christians and noblest men of all the railroad engineers, Mr. Jack Tew, was killed in a head-on collision near Purvis last night. He was a beloved member of Immanuel church of this city, and is mourned by the whole church and a multitude of friends. He was regarded as one of the safest and best of all the engineers and was worthy of the highest place in his profession. He leaves a wife and several children to mourn the best of husbands and fathers. May God bless them.

In addressing others, speak to them as you would like to be spoken to, and this will mean that kind words will be used, for each one of us, no matter how degraded our lives may be, wants to be spoken to kindly. It certainly is our duty to help the fallen, not to push them further in the pit of sin and shame. Pope says: "To err is human, to forgive divine." Christ says: to forgive even seventy and seven times.

SIGNS OF PROMISE.

The storm conditions that marked the last of September and the first of December wrought a demoralization that, bad enough in itself, was all the worse in the imaginary ruin that our people have suffered. This has had effect on all lines of business to shut up trade and hinder the circulation of money. The warm winter that has prevailed throughout our section, while a seeming blessing to those of us whose fuel bills have been saved, has had much the same effect in business centers for money that otherwise would have been spent to meet the usual rigorous winters has been quietly resting in the pockets of the people. The collections this winter for missions have in some instances been liberal, but seemingly few of our churches and pastors have had the courage to put their hands to the

I think too much of my name to put it upon poor lamp-chimneys. Evidently other makers feel the same way. Good lamp-chimneys bear my name, and the poor ones go nameless.

Let me send you my Index to chimneys. It is free.

Address, MACBETH, Pittsburgh.

mission plow. Our receipts do not tally with those of the last winter by at least two thousand dollars. The responses to the special need recommended by the Convention Board have not been what was desired. Out of the 1,600 churches of our State there have been 63 churches and 18 individual men and women who have sent contributions. I hear of a few collections that are not yet in, but the entire amount is little more than one thousand dollars to date. In another column perhaps may be found the reason of this, and if that be the case may I not say there is time for every one who has failed to do something, and may I not ask the men and women of God, our Father's children, to do something worthy of themselves for the churches destroyed by storm. As far as I know the people on the fields are bravely doing all they can to meet this loss, but when all is done that they can, they will be far short of meeting the conditions that confront them.

It is refreshing to hear of liberal responses to appeals in behalf of the cause for which our Lord gave himself, and there are these that so inspire our hearts, though sometimes the amount may seem small, yet the conditions under which they are made give that odor of sweet smell a sacrifice well pleasing to the Lord. Here is Spring Hill in Zion Association with \$15.00 and Tangipahoa in Mississippi Association with \$20.26. What a change has come over the spirit of Bogue Chitto, where not satisfied with building a house that will reach \$6,000.00, they have also increased their mission contributions until the amount is close to \$200.00, and I dare say by the time the last mission collection is made it will be far(r) toward \$300.00. Then Mars Hill of excellent name already increases interest in missions, as is shown by this check for \$72.77. At Steen's Creek, Brier Hill, and Mountain Creek, where that man of Zacheus-like stature feeds the sheep and shears them too, but whose heart is aflame with love for all the causes that are dear to the heart of our Lord, and who succeeds somehow in getting his people to share with him in this glorious work they laid down at his feet and for his work \$530.00, and these are country churches over whose farms the wind and rain swept with the same destructive force as elsewhere in our State. My brother, won't you tell the rest of us, how you did it? On my lips are those words spoken of the home of our Lord, "Thou Bethlehem in the land of Juda art not the least among the princes", when I think of the little one on the banks of the great river, where so long a noble little band has wrought and trusted and strengthened with the passing few years until in great joy they laid down at his feet for Foreign Missions \$122.00, and God has accepted the sacrifice and along with it gave to them gracious assurances of His power to save, and from no place has; the news of baptisms cheered my heart more than from Guntison.

A. V. Rowe.

ORDINATION AT BOGUE CHITTO.

Smithdale, Miss., Jan. 20, 1907.

Last Friday, Jan. 18th, in response to an invitation by the Bogue Chitto Baptist church, a council assembled for the purpose of examining Bro. A. A. Walker with a view of ordaining him to the full work of the gospel ministry. The council was composed of the following brethren: W. E. Farr, I. H. Anding, J. E. Lowe, O. M. Lucas, J. E. Thigpen and T. J. Barksdale. I. H. Anding of Summit was elected Moderator, and T. J. Barksdale secretary of the council. Bro. I. H. Anding was also chosen to conduct the examination. Bro. Walker was then examined as to his conversion, call to the ministry, the inspiration of the Bible, the doctrines of grace, and church polity, and having passed a most creditable and satisfactory examination, the candidate was recommended for ordination and the church voted to proceed with it at once.

The ordination sermon was preached by Bro. J. E. Thigpen of Magnolia, his theme being "The Spirit and Character of the New Testament Ministry."

A most appropriate charge was then delivered by Bro. I. H. Anding, and the ordaining prayer was offered by the writer, after which was the laying on of the hands of the presbytery.

The ordination service was held in the beautiful new meeting house of the Bogue Chitto Baptist Church, and was witnessed by a large and attentive audience.

Bro. Walker is an earnest and zealous worker and we predict for him a useful life.

Benediction by Bro. Walker.

T. J. BARKSDALE,

Secretary Council.

Smithdale, Miss.

SOME THOUGHTS.

There is no doubt but the religious newspaper is perhaps one of the best mediums through which the doctrines of the Bible may be taught. But before this medium can be utilized to any great extent for this purpose, it becomes necessary first to get the people to subscribe for the religious paper. The religious paper may be filled with fine articles on doctrinal subjects every week, but unless the people subscribe for the paper and receive it into their homes, the families will derive no benefit from the articles contributed. I do not know how many heads of Baptist families in Mississippi take The Baptist Record. I dare say, however, not more than one-fourth. Bro. Bailey may tell. If there are a hundred thousand

white Baptists in the State—there may be more than that—allowing five to each family, that would give us twenty thousand Baptist families in the State. Now if there are only five thousand heads of Baptist families in the State taking The Baptist Record, then we have fifteen thousand Baptist families that would derive no benefit from the articles on doctrinal subjects that may be printed in that religious paper.

Although few comparatively may be taking the paper, yet much good will doubtless be accomplished by printing good, wholesome articles on doctrine. It has occurred to me that in addition to this, our State Boards might do a good thing to invest a few hundred dollars annually in tracts on doctrinal subjects, for free distribution. Send them to the pastors of churches, that they may distribute them in the congregations.

It seems to me that it would be money well invested. But if the people could be induced to take the religious paper it would be better. Perhaps, after reading a few tracts they may have an inclination to reach out for something higher and subscribe for the paper.

J. R. Sample.

Summit, Miss.

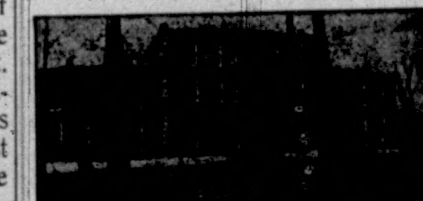
DON'T SWALLOW IT.

Don't be forced to swallow those mucous discharges which drop into your throat, caused by catarrhal affection.

Porter's Ca-Tarrh-O is guaranteed to cure catarrh when applied regularly according to directions. Try it.

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This splendid Baptist school property (Lynn College) for sale. School flourishing and widely known. Strictly in the country. Sixteen acres in grounds. Brick; steam-heat and gas light; capacity fifty boarders; original cost \$25,000.00. On E. & N. R., fifty miles South Louisville. Private depot, beautiful, healthful place, model community, loyal patronage. Write Rev. W. B. Gwynn, GLENDALE, KY.



THIS SOLID COLD DRING for selling seven 50 boxes "Merit" "Hood Tablets" 30 days allowed to sell Tablets, return money and get 50¢. Write "Merit" Medicine Co., Room 50, Cincinnati, Ohio.

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Clinton, Miss., Jan. 20, 1906.

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(Signed)

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WOMAN'S WORK.

MRS. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.

(Direct all communications for this department to Clinton, Miss.)
WOMAN'S CENTRAL COMMITTEE
Mrs. J. A. Hackett, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

With grateful hearts the past we own;
The future, all to us unknown,
We to thy guardian care commit,
And peaceful leave before Thy feet.
P. Doddridge.

We are like to Him with whom there is no past or future, with whom a day is as a thousand years, and a thousand years as one day, when we do our work in the great present, leaving both past and future to Him to whom they are ever present, and fearing nothing, because he is in our future as much as he is in our past, as much as, and far more than we can feel him to be in our present.

G. MacDonald.

Sardis, Miss., Jan. 7, 1907.

Mrs. J. T. Johnson, Clinton, Miss.:
Dear Mrs. Johnson: I organized our children the 16th of September, and yesterday, the 7th, we opened our mite barrels. We were greatly pleased to see how hard our little people had worked and how much interest they took in filling their mite barrels. They had \$10.00 when all were gathered in.
Mrs. Johnson, I told one of our little girls she could write you a letter to publish, so the letter will do for publication you can have it published. She was so anxious to have a letter of our society published I gave her your address. Some of these children are jewels and only need training to do good work. Some of my boys I hope great things of. Should the little letter not be just as it should, you please alter it and if possible publish it. Most of their parents take The Record, and it will greatly please the children. I will write you a letter soon to publish. Hope to have greater things yet. We have just started.

Yours in the work,

Mrs. J. A. McCord.

The editor takes pleasure in publishing the letter, given below, and will be glad to hear from other young people:

Sardis, Miss., Jan. 6, 1907.

Dear Mrs. Johnson:
On Sept. 9th, 1906, our beloved leader, Mrs. McCord, wife of our pastor, the Rev. J. A. McCord, organized the Sunbeams of the Sardis Baptist Church.

Our enrolled membership to date numbers 32. On Sunday afternoons our meetings are held.

Mrs. McCord originates interesting programs for each meeting, consisting of songs, scripture passages, readings and, frequently for benediction, the Lord's Prayer in concert.

In addition to this, Bro. McCord illustrates on the map, for us, the

different departments of mission work, and locates our missionaries all over the two hemispheres. Nearly all of our society are members of the church, and the meetings are interesting, indeed.

Mrs. McCord is very patient with us and emphasizes, continually, the beauty and necessity of educating, by actual effort, all young Christians, along the several practical lines of religious duty. For instance, our treasurer becoming suddenly ill was compelled to go to a hospital and submit to an operation. In her absence, Mrs. McCord suggested the sending of flowers and cheerful letters to her as evidences of Christian sympathy. Our democratic principles are allowed full play in the matter of voting. At our mite-barrel-bursting today, we all had our "say" as to the distribution of the contents. The result of a majority vote gives \$5.00 to Mrs. W. R. Hooker, Mexico; \$4.00 for State Missions and \$1.00 for the Marguerite Home, at some point, in North Carolina.

Many wishes for a steady glow of the Sunbeams for 1907.

Melissa Roby,

Acting Sec., Sardis Sunbeams.

THE BAPTIST RECORD.

Woman's Page.

To the Woman's Missionary Societies of Copiah Association:

By C. T. Owens, V.-P. of Copiah Association.

At this glad "New Year" time, I will pen you some lines;
As a message of love, and good-will.
And may we all be blest, as we do our best,
In the Master's vineyard today:
And hold ever near His promise so dear.
Lo! I'm with you alway, never fear.

So may this year's work begun
In rich fruition be rightly won,
E'er this year in his cycle shall turn.

And so weekly we meet, may we lay at His feet,
Rich sheaves of golden grain.
And may the fruits of the Spirit,
Love, mercy, and truth,
Hold fast to our hearts evermore.

Then let us march, hand in hand,
As a missionary band,
And never rest from our labors
But work as we are able,
Wherever the Lord shall command,
Then sweetly we shall sing,
Of our Redeemer, and King,
Who ever is "mighty to save".
Crystal Springs, Miss.

To Drive out Malaria and Build up the System
Take the Old Standard Groves' Tasteless Chilli Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simple. Quinine drives out the malaria and the iron builds up the system. Sold by all dealers for 27 years. Price 50 cents.

Do you want to act as Agent for the best medicine made for Fever or La Grippe? Send money order for \$4 and we will send express prepaid 12 bottles of Johnson's Chilli and Fever Tonic with 200 pieces of advertising matter with your name on same.
Write The Johnson's Chilli and Fever Tonic Co., Savannah, Ga.

War on Liquor and Tobacco.

The Kansas Anti-Liquor Society has adopted a new plan to fight the liquor traffic; it is distributing free to all who write and enclose a stamp a recipe for the cure of the liquor habit. It can be given secretly in coffee or food. Also one for the tobacco habit that can be given secretly. The only request they make is that you do not sell the recipe but give free copies to your friends. Their address is Room 78 Gray Bldg., Kansas City, Mo.

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To all knowing sufferers of rheumatism, whether muscular of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, 232, Notre Dame, Ind.

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WINE IS A MOCKERY!

Prov. 20.

First. A mocker is one who mocks, deceives, disappoints! Can a more undesirable, disagreeable companion be found? Yet, these are the characteristics of wine according to the estimation of God. Does He know? If so, how shy we should be of it.

Second. It pretends to be a sociable thing, but instead renders unfit for society. "Thine eyes shall behold strange women", is what God says of one drinking. The lust is inflamed, the "eyes are filled with adultery". These are not elements found in good clean society. No true parent will be satisfied for a pure son or daughter to come in contact with such social atmosphere. Yet this must be true to a greater or less extent wherever wine is served. These are God's indictments, not man's. Again, of the same person God said, "Thine heart shall utter perverse things". The thoughts are impure. Remember, it is the heart, and not the lips, that speak here. When one is well drunk, his mouth speaks; "out of the abundance of the heart the mouth speaketh." But before they are drunk, while yet in society, the "heart shall utter perverse things", things unfit for good society to hear, they have control enough not to give expression of the corrupt meditations.

Third. It pretends to warm a person when cold. It causes a larger quantity of blood to flow to the surface of the body; a warm sensation is felt, and the person really thinks he is warmer. But instead, the larger quantities of blood being exposed to the chilling winds, are cooled and a delicate thermometer will show a fall in the temperature. The common "sobering chill" is evidence that heat is lost and not gained by the use of strong drink.

Fourth. It pretends to be a great revenue producer. But instead it costs a city, county, State or nation more than it brings in. During the recent campaign in New Orleans for high license, it was learned that the city received \$190,000 from the traffic a year. But to take care of the criminals excited to crime by the effects of strong drink, etc., cost the city about \$257,000. This has been the story wherever told and must ever be. For it was God who said, "Wine is a mocker". It will deceive, disappoint. Upon a consideration of \$2,400 license, one of the counties of Illinois, a few years ago, licensed a saloon at its capital by a popular vote of the county. In less than twelve months, a drunken row occurred in the saloon, in which three men were murdered outright. The case went to the courts, and before it ended cost the county \$8,075, nearly three times as much as the license had brought in, not to say anything of other troubles, and cost.

Remember! Wine is a mocker! One who mocks! Deceives! Disappoints! This is the indictment of

God. Therefore, we conclude, it never pays. Examination of its real merits on above points, together with all others, verify the above truth.

J. B. Polk.

Roxie, Miss.

It is a spoiled child that always insists upon having its own way. What shall we say then of that church member who insists upon having every thing exactly his or her way and who threatens to leave the church if the membership should decide to do otherwise. Shall we call such an one a spoiled Christian? And if a Christian is spoiled, what sort of a Christian is the result? Arrogance, self-assertion, pride of opinion, resistance to the government of the majority of the brethren, rebellion in short, is a very poor sign of spirituality. And as the church is primarily organized to develop the spirituality of its membership and fit them for a higher and holier life, it is essential that all the membership should be docile, law-abiding, submissive to the decision of the majority.—Southern Presbyterian.

It is said that cleanliness is next to godliness. It is even more true that industry is the converse of honesty. It is necessary to be industrious in order to be truly honest with the world. For we owe the world our best efforts as truly as it owes us a living. We should not expect anything of the world, or take anything from the world unless willing to do our part for the world. The mere possession of wealth which will enable us to live without work, is not sufficient justification for laziness. The wealthy owe the world their best efforts just as truly as do the poor. Indeed the debt is owed to God as well as to man and it cannot be discharged with less than the full measure of one's talents, opportunities and abilities used to God's glory.—Southern Presbyterian.

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I offer what is really a GOOD-SEND to sufferers from Catarrh—Head, Bronchial and Throat troubles. A new and wonderful medical discovery cures by striking right at the root and cause of the disease—by KILLING THE GERMS. A CURE for YOU no matter in what bad shape you are. Now we do not ask you to take our word, nor that of the cured hundreds. Instead, I want you to try this treatment, entirely at our risk, at our personal risk, at our expense. Just say the word and I will send the treatment to you without pay or promise on your part. If, at the end of five days treatment you do not feel like a new being, if you do not honestly bless the day that you answered this advertisement, simply return the treatment to me. You are nothing out. Isn't that a fair and honorable offer.

My new treatment is applied direct. No drugs to swallow; its application is a pleasure, sniffling and snuffing, relieves the maddening head noises, does away with the nauseating dropping of mucus into the mouth; the queer, stuffing and oppressed feeling of the head, the painful burning of the smarting of the air passages. Soothes and heals the irritated membranes and leaves the head CLEAR AS A BELL.

It is folly to take medicine into the stomach to kill the germs of catarrh in the head. Air is the agency that carries the germs there, and it must be the agency to remove them.

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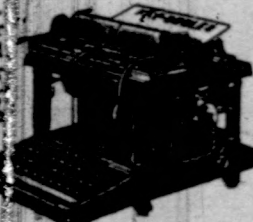
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Deaths

DR. W. T. STOVALL.

William Tatum Stovall was born at Moulton, Ala., Oct. 26th, 1828; died at Leland, Miss., Dec. 5, 1906.

I have written "died" and now my heart rebukes the thought. I don't like that word, especially don't like to see it used of such a man as Dr. Stovall. Such a man does not die; such a life never goes out. On the 5th of December Dr. W. T. Stovall entered into a broader and better life than he could ever have known here, although his life here was ever broadening and brightening. Dr. L. Moody said: "Some day you will see a dead man believe it. That day Dr. E. Moody will be more alive than he ever was before."

"The path of the just is as a shining light that gleameth more and more unto the perfect day."

Dr. Stovall came from Alabama to Mississippi in 1852. He had just graduated from medical college and married Miss Clementine Ewing, a noble Christian woman who walked worthily by his side to God took her from him in 73. Later he was happily married to Miss Lucy McCall who was taken from him in 03. After practicing medicine at Harrisburg, (now Lee) county, for nineteen years Dr. Stovall moved to Tate county in 1873, and thence to Leland, Washington county in 1893.

He was a conscientious and able physician and a useful progressive citizen; a kind husband and a tender, wise and faithful father. God said to Abraham: "For I know that thou wilt command thy children, and his household after him and they shall keep the way of the Lord to do justice and judgement." And again, one of God's requirements for the pastor and the deacon—the two ordained officers of the church—is that each be "one that loveth well his own house." So it is no small thing to say of a man that he was a wise and faithful father. I am sure, however, that none who knew Dr. Stovall in his home life with his family about him will deny him this honor.

The four daughters and two sons who yet live, and all of whom were present at his funeral are a testimony to this feature of their father's character. The honorable and useful lives they are living speak more for their parents than my tongue can tell.

Early in life Dr. Stovall became a Christian and united with a Baptist church. In 1875 he was ordained to the deaconship. "They that have used the office of a deacon well, purchase to themselves a good degree and great boldness in the faith."

This verse of scripture was strikingly fulfilled in Dr. Stovall and is almost a concise statement of his character. Like Abraham he believed God. I think it has never been my privilege to know a man who more thoroughly, unswervingly and implicitly believed God. He accepted God's word from start to finish, relied implicitly on its promises, accepted absolutely its commands and authority, and stood in reverential awe before its threats and penalties. But he not only had great faith; he had "great boldness in the faith." When he believed a thing to be according to God's word or God's will, the whole world might threaten, abuse, hate, or sneer,

but W. T. Stovall stood for that thing and stood four square—to every wind that blew. Popularly or odium, praise or blame, he stood always and everywhere calmly and unflinchingly for God and his truth. On the other hand, if he believed a thing to be against God's word and God's will, whoever might approve or advocate it, friend and foe alike knew that one W. T. Stovall was standing square in the road to appose it.

Yet his love for the sinner and his desire for the sinner's salvation were just as strong as his hatred of sin. There was no personal bitterness in his hatred for sin and error. At the very door of death he was asked if there was anything special for which he wanted his pastor, Bro. Mobberly, to pray. His reply was: "Yes; pray for this town and community." The writer knows personally that his heart was constantly burdened for the salvation of the lost men of Leland. May God yet answer his prayers.

There was another characteristic of Dr. Stovall's faith which much impressed me; but which I scarcely know how to describe. Perhaps I can not state it better than this: "He believed in the character of God." To him God was no vague imagination and no far off incomprehensible, unapproachable being. Like Isaiah he had seen God's glory and his own sinfulness, and had felt the cleansing touch and had said: "Lord here am I; send me." He stood in reverence before the eternal majesty and yet walked in trustful companionship with the father and the friend.

Such a faith and such a view of God could not have failed to produce both spotless integrity and strong aggressive character; both humility and fearlessness; both gentleness and positiveness. When I had talked with him I went away feeling anxious to be more uncompromising in my stand for truth and right; more kind and Christlike.

Intellectually he was far above the average man. A man of cool, correct judgment, a clear thinker, a ready writer, and a good speaker, he naturally became a recognized leader in his community. He once represented Tate county in the legislature and did it well, and for some years he has written frequent articles of recognized merit for the religious press.

But let me not close this obituary notice without making it plain that Dr. Stovall did not depend for his salvation upon any of the virtues or strong characteristics mentioned in this paper. In his last hours he talked of heaven with sweet assurance and said, "I must not fear death: It is only the gateway to eternal life." But it was not his own righteousness that gave him that hope. He requested his son, P. S. Stovall, of Clinton, to place upon his monument "The sweetest words on earth—'Saved by Grace.'"

God give us all more faith and love like his, and give to Mississippi more men with his type of honor and uprightness.

His friend and brother,
B. G. LOWREY.

A TRIBUTE.

Dr. W. T. Stovall, of Leland, Miss., a prince in Israel, went home to his reward, Wednesday, December 5th, 1906.

As Jonathan said to David, so will many a heart say of this great and good man: "Thou shalt be missed because thy seat will be empty."

He will be missed in his community. He was a force for righteousness. He loved the little city where he had resided during his latter years; and the welfare of her people was always on his heart. His tongue and pen constantly plead for sobriety, godliness, and brotherly love. His personality was a living example of these virtues. When this great warrior fell there was gloom throughout Leland. During the hour of his funeral, and while his sacred dust was being laid to rest, every place of business was closed, and hundreds of hearts were in mourning.

He will be missed in his church. It was fitting that the chair he had so long occupied near the pulpit should be draped with emblems of bereavement.

He loved his pastor and counselled with him wisely and sympathetically in all the affairs of the church. The impress of his Christian love was felt by all, even to the little ones, of whom his Master had said, "For of such is the kingdom of heaven."

He will be missed, ah! sadly missed in his home, where his beautiful Christian spirit shed a fragrance that can never be forgotten. He had reared his children "in the nurture and admonition of the Lord," and lived to see all of them well matured in the graces of the Christian life. Their tender love for their aged father, their filial reverence for his counsel, and their sacred devotion to his memory entitle this venerable servant of God to the name of patriarch in the real Bible use of the term.

Like Ench and Noah, this patriarch "walked with God"; and he is not, for God has taken him home.

Wm. A. Borum.

Greenville, Miss.

MRS. SCHILLING.

DEAR RECORD: On January 14, at 9:15 a. m., my dear old mother was called away from the sorrows and sufferings of earth. She was 74 years old, lacking one day, and had been a professing Christian for 54 years. She was a great sufferer for many years. We miss her sadly, but submit to the Divine will.

T. C. SCHILLING.

Marriages

GRIFFIS-WILSON.

At the home of Mr. and Mrs. W. F. Stubblefield of Yazoo City, November 18th, at 11 a. m., Mr. T. H. Griffis to Calista R. Wilson, Rev. J. B. Quin officiating.

These young people are from two prominent families in Yazoo county. Mr. Griffis is an employee of one of the largest business firms of Yazoo City and has many friends who wish him well. We wish for him and his wife a most happy and prosperous life. May heaven's blessings ever be theirs.

HIS PASTOR.

GOLDEN SONGS OF GLORY

is the book for your Sunday school. The music is sweet and flowing. The words are full of Gospel truth. It contains 144 pages, and is in either round or shaped notes. Prices: Board binding 30c a copy, \$3.00 a dozen, postpaid; Muslin binding 25c a copy, \$2.75 a dozen, postpaid. Specimen pages free. Address the author and publisher, James D. Vaughan, Lawrenceburg, Tenn.

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For Washing Hair and Face, For Skin Diseases, Eczema and Piles, it has no equal. Retail for 5c.

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makes a person most miserable, but TETTERINE cures it as quick as a wink. Keep it in the house to use in any skin eruption. It will save trouble in the future. 50c a box from your druggist or write to J. T. Shuptrine, Savannah, Ga.

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A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$5 a year; four months, \$1. Sold by all newsdealers. MUNN & Co. 36 Broadway, New York. Branch Office, 25 E. St., Washington, D. C.

TEMPERANCE.

By Miss Lizzie Mixon, Providence, in Perry county.

Pleasure has been compared to great sea.

Intemperance is a maelstrom situated in the center of this great sea.

Not one path alone leads to this gulf of woe; not one current only, as too many have supposed, hurries down this dark abyss, but all around on every side, the waters tend downward.

There are hundreds of paths leading in. Some are more rapid than others. Some rush in quickly and bear down all who ride upon their waters to quick and certain ruin. Others glide more slowly, but none the surely to the same end.

Every appetite, passion and feeling holds out various allurements to intemperate indulgence. All forms of intemperance are evil and destroy some function of mind and body.

Health can be acquired and maintained only by temperance.

Bodily pains and aches tell of intemperance in some direction. Intemperance is the cause of nine-tenths of the diseases, and crimes committed.

We sin by excess of anger, appetite, affection, love of money, gain, authority or praise.

Money is good if rightly used, but used extravagantly is sin. Food is necessary, but when too much is taken it causes sickness.

Praise of men is pleasant, but too much gives us "big head."

Sympathy is good, but too much floods us with grief.

Temperance consists of a subjugation of every feeling and power to the rule of reason.

It is not simply against one form of appetite, but against all.

Most of us think of intemperance merely as the drink habit. That is a mistake, for all forms of intemperance lead to evil.

Some women are more intemperate over fashion than the average drunkard.

However bad the love of money, dress, appetite, praise or power may be, there's nothing to my mind as bad as the drink habit. Words fail me to express my hatred for it.

Perhaps some of you have never heard of the story which is told in the Orient of a wise old shiek who gave a young Arab prince, from whom he was about to part, a list of crimes, and told him to choose the one which seemed least harmful. The young prince shrank in horror from theft, murder and loss of virtue and told the old patriarch he would choose intemperance.

"You have chosen that," said the wise man, "which will bring you little rest." Solomon does not advocate a little for the stomach's sake, nor the social glass with a friend, nor something at Christmas, nor even as a medicine. He does not suggest that you keep

it on your sideboard. He would build a wall between man and strong drink as thick as the earth, and as high as the heavens.

Frequently the remark is heard, "My father drank whiskey and he never got drunk; he was a good man, too." Perhaps he was a good man, and if so his influence was worse than that of a drunkard. There isn't a boy that is willing to follow the drunkard's example, but they will attempt to follow that of the "good man" who drank but did not get drunk.

No young man is safe who ever tastes whiskey.

Children should be taught in their homes and by their parents, never, never come what may, to take the first drink; then they will never take the second.

There are some parents who keep it in their homes and very often permit their boy to "try a little," or give their neighbor who comes in "a dram."

Still it would be hard to find a parent who would not turn in horror from the thought of ever seeing his little, laughing, innocent boy grown to manhood become a reeling, staggering, untruthful drunkard, with the blood-shot eyes, and drooping lip, and know he learned to take strong drink when a boy at his father's knee.

Then why not educate your children far above such a sorrowful fate? Give them as their own a little book—a testament—and help them read it—for in it they will find the knowledge which teaches them that "At the last strong drink bites as a serpent, and stings like an adder."

Our forefathers sowed the seeds of moderate drinking and we are reaping a whirlwind of drunkards.

Some times sin, sorry to say the members of our churches take "a little too much" they say and conduct themselves in a way a true follower of the lowly Jesus should never do.

I do not know how much they consider too much, but I do know there's only one safe way—total abstinence.

The drink habit has caused more sorrow and suffering than anything in the world. The drunkard's altar is a whiskey barrel, and on it he sacrifices character, morals, money, wife, children, and at last his own soul. When everything else is gone he can still get whiskey, and the most appalling spectacle of depravity is seen in the forsaken soul that hazards hell and banishes heaven if only his own appetite can be satisfied.

The Lord saw a world of sinners lost and as a result a great hope came to us. We are here if redeemed by Christ for a purpose; what is it, if it is not the uplifting and blessing of humanity?

The victim should have our sympathy and prayers, no matter how worthy of our denunciation. A kindly hand-shake, a smile, and a silent prayer will do more toward winning the unfortunate one to Christ, than the best temperance

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"SONG EVANGEL" is a book of Gems. It has been prepared at the request of Christian workers for a collection of the choicest Gospel music, new and old, adapted to the needs of the Revival and Evangelistic Meetings. It is replete with music which will be found a delight to sing. It contains over two hundred Songs and Hymns. The old and new favorites endeared to Christian hearts everywhere, with many of the latest and most popular Gospel Songs of the day.

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Miss Fanny J. Crosby, Rev. Jonathan Ostrander, Mrs. E. Hewett, Rev. D. D. Purinton, Mrs. Kate Hankey, Rev. Ray Palmer, Ida Scott Taylor, Rev. W. O. Cushing, Lydia Baxter, Charles Wesley, Rev. W. C. Martin, Isaac Watts, Rev. E. A. Hoffman, James Montgomery, AND SOME FIFTY OTHERS.

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In either style of binding "SONG EVANGEL" is marvelously cheap, considering that it is the combined product of the GREAT MASTERS of SACRED MUSIC. We invite Churches and Evangelists to order sample copies and get into correspondence with us.

With this announcement, and with the earnest prayer and hope that "SONG EVANGEL" may prove a help to those conducting Evangelistic Services, it is launched upon the great sea of Song.

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W. P. Harvey, Publisher,
642 FOURTH AVE., LOUISVILLE, KY.

lecture in the world, if it hasn't the true spirit of God.

If I had the adorning of a bar-room I would paint Death on the pale horse, his arms wielding the thunderbolt, the fiery hoof of his flying steed treading down every thing beautiful and good.

I would draw the picture of a wretched hovel, once a happy home with a weeping woman and ragged children, clinging to her skirts, piteously begging her for bread.

In the distance should be seen the once happy husband and father, now a reeling drunkard, coming to the hut he calls his home.

Then I would call the keeper to take his place behind the bar and though a few steeped in sin might stagger in and drink defiance to their fate, I would hope that the pride of mothers, and the light of homes, would turn many away as though they had caught a glimpse of the eternal regions.



WRITE A POSTAL CARD FOR LARGE ILLUSTRATED CATALOGUE V-144. It is the most complete catalogue of vehicles and harnesses ever printed. The catalogue is made up of 100 pages and shows you just how each vehicle is made, and the two center pages show a colored plate of the CHICAGO SPECIAL BUICK, reproduced in the actual colors just as it is painted and finished. The descriptions are complete and plain. All vehicles are shipped direct from our factory. Our prices are the very lowest. We save you money by shipping direct. Write for your copy today. Mervin Smith Co., Chicago, Ill.

THE WORLD'S GREATEST WOMAN-PHILANTHROPIST.

The Baroness Burdett-Coutts, the world's greatest woman philanthropist, celebrated her ninety-second birthday anniversary recently. Seventy years ago she inherited a fortune of \$10,000,000, the sum increased so rapidly that she has been able to give away over \$25,000,000.

There is no woman more loved in England than the Baroness Burdett-Coutts and over the length and breadth of the island are scattered churches and schools which owe their origin to her generosity. Schools and hospitals have also been established in the colonies, while in London over 300 families are cared for in model homes built by her. St. Stephen's, Westminster, with its three schools and rectory, was richly endowed in memory of Sir Francis Burdett and the baroness. She has organized funds for windows and built homes for the wives and children of soldiers. One day she gave \$250,000 in one sum for the building of homes for the poor in England. She was the first woman to whom the freedom of the city of London was ever given and the founder of many of the most noted charities in the British empire.

With marked social and intellectual gifts, the baroness has known and entertained the leading men and women of the past century and she has many a story to tell of the days of William IV., of Lord Grey, the Duke of Wellington and Lord Palmerston. She went through the London slums with Charles Dickens when he was writing of them. Thomas Moore, in his journal, tells of a visit to Miss Coutts on the night after a famous ball in London.

"Next day," he says, "I called upon Miss Coutts, whom I had seen in all her splendor the night before, and found her prepared to see me back to the bank. 'Would you like,' she asked, 'to see it by daylight?' and on my assenting took me to a room upstairs where the treasure of Marie Antoinette and on my asking her what together might be the value of the dress last night, she answered in her quiet way: 'I think about 10,000 pounds.'"

For her generous deeds Queen Victoria made her a baroness, and she has always had pleasant relations with the royal family. The Princess of Wales and her children are constant visitors at her home, and the late Duchess of Teck was one of her closest friends. The baroness was sixty-seven when Cupid captured her heart and married. Mr. Ashmead-Bartlett, acting as his wife's secretary and helper, relieving her of the heavy burden of personal supervision and administrative detail.

Personally the baroness is a particularly benevolent and kindly looking woman, with a slender figure and a somewhat delicate appearance, notwithstanding her advanced

age, she still leads a busy life. Despite the enormous number of applications for pecuniary assistance, every case is inquired into, and no genuine case of distress is allowed to go unrelieved. A work in which she takes the keenest interest is that of helping raising geniuses. Not a few famous singers, actors and musicians and artists.

To dumb animals and birds the baroness is no less kind. At her favorite residence, Holly Lodge, she has an extraordinary collection of pets—goats, donkeys, nightingales, parrots, robins and others.

Lady Burdett-Coutts is today the oldest woman of note alive in the world, but her long career is drawing peacefully to its inevitable close. Speaking of her present pleasures, she says:

"They are simple. I love my pets; I enjoy my garden; I am fond of reading, and I like to think of the world today and then as it used to be when I was a girl. The world is more thoughtful, more generous, though its generosity may be more scientific than it used to be. Still, there is much that is spontaneous in this busy age, and that which is spontaneous is generally good."—Selected.

FIRST COME, FIRST SERVED.

Learn from the bird kingdom how to do things decently and in order. Watch men and women struggling and almost fighting to get on a tram or bus. See them struggling even in Westminster Abbey to obtain a program. Look at them rushing to the refreshment stall at a "soiree" at home. Birds do otherwise. The sand-grouse of South Africa having arrived at the pool, each takes its turn, the first comers being permitted to drink first. When the large flocks of wild guinea fowl approach water in Demaraland and Namaqualand the like order is observed, instead of an ugly scramble. Wild geese, wild ducks, and even tamer birds like starlings eat in rotation, those in front feeding first, all in turn thus having a fair and equal chance. There are, of course, exceptions even among birds; still it is pleasant to note such examples of unselfishness in creatures far below "homo sapiens" (or wise man) in the scale of intelligence.

THE MOTHERS.

"Your arms may pillow a nation's head,

Your lap may be its throne—

The child you hold today

May tomorrow claim its own.

Then out from care, mother,

No longer fret but pray;

The way of hope is plain, mother,

The Master's will obey.

And in obeying what He hath said,

His own sweet voice you'll hear—

He that overcometh

A crown of life shall wear."

The only reason why Christianity does not possess the world is because Christ does not possess Christians.—J. Campbell White.

Turn of Life

Weak women, sick women, suffer, at this time, from pain and misery, that may leave them tortured invalids for the rest of their lives. To help you pleasantly over this dangerous period, into the comfortable harbor of health, during the remainder of your life, take

WINE OF CARDUI Woman's Relief

a pure, reliable, strictly vegetable, non-intoxicating tonic, for all women's ills. Proven relief or cure for the diseases of your sex. In 50 years it has achieved unquestioned success, and in that time has benefited over a million women. Try it.

At all Druggists

Write Us Freely describing symptoms and stating age. We will send you FREE ADVISE, in plain, sealed envelope and a valuable book "HOME TREATMENT FOR WOMEN." Address: Ladies' Advisory Dept., The Chattanooga Medicine Co.,

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Of liberally using our fertilizers, is to pay off a mortgage on the old farm. Read the following from Messrs. Wherry & Son, owners of the Magnolia Fruit Farm, Durant, Miss.: "We made \$500.00 from one acre strawberries, on which your fertilizers were used. Eight years ago we bought this place at \$20.00 per acre. It was then considered to have been worn out twenty years before, but by liberally using

Virginia-Carolina Fertilizers

under peas and velvet beans, we can now grow almost anything, and have been offered \$250.00 per acre for the place. We experimented with a great many brands of fertilizers, but find the highest per cent cheaper." Now don't you think Virginia-Carolina Fertilizers would enable you to pay off a mortgage if you had one? Well, don't use any other.

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LINCOLN AND THE LAKE CHAMPLAIN QUAKER.

In the beautiful Lake Champlain is a large island, with several separate townships. Somewhere about 1785 a family of Quakers came from the South and found the place. "The Lord," they say, "has led us into ways of peace. Here we will live, and the blessing of heaven will be with us." They labored at their wholesome toil and their minds were filled with wholesome thoughts. Sun and storm succeeded sun and storm, and the years passed and they found rest unto the third generation.

In 1861, when the stricken country cried for men to save her, the note of war came to the island, and the great grandson of the first Quaker was drafted.

"But it will be no use," he said. "I shall never fight. My mother taught me it is a sin. It is her religion and my father's and their fathers'. I shall never raise my hand to kill any one."

The recruiting officer took little notice. "We'll see about that later," he commented carelessly.

The regiment went to Washington and the Quaker boy drilled placidly and shot straight. "But I shall never fight," he reiterated.

Word went out that there was a traitor in the ranks. The lieutenant conferred with the captain, and all the forms of punishment devised for refractory soldiers were visited on him. He went through them without flinching, and there was only one thing left. He was taken before the colonel.

"What does this mean?" demanded the officer. "Don't you know you will be shot?"

The Quaker was a manly boy with steady eyes and a square chin, and he smiled a little. "That is nothing," he said. "Thee didn't think I was afraid, did thee?"

The prisoner went back to the guard-house and the colonel went to the President, to Lincoln, who was great because he knew the hearts of men. The case was put before him—of the mutinous Quaker who talked of his religion, the soldier who refused to fight, who defied pain and laughed at the fear of death.

Lincoln listened and looked relieved. "Why, that is plain enough," he answered. "There is only one thing to do. Trump up some excuse and send him home. You can't kill a boy like that, you know. The country needs all her brave men wherever they are. Send him home."

So the Quaker went back to the island to life and duty as he saw them, and his children tell the story. —Biblical Record.

MASTERING DIFFICULTIES.

On a recent Sunday morning we heard with much interest and profit a soul-stirring sermon by a minister who is generally recognized as one of the most vigorous thinkers and effective speakers among the younger

How You Can Rid Yourself of Catarrh



In the practice of my profession many years ago, I very quickly found out that the treatment of catarrh as laid down in medical books and taught in medical colleges did not give satisfactory results, and I determined to find something better.

I reasoned that as the catarrhal germs enter the nasal passages with the breath, and catarrh is always aggravated by breathing cold and raw air, the most likely cure would be by the inhalation of a warm, medicated, germ-destroying vapor; and, after nine years of effort, I at last found a combination of healing herbs, leaves and flowers which, being burned and the warm fumes inhaled, promptly relieved and in due time cured this disease where other remedies had completely failed.

THE ACCOMPANYING ILLUSTRATION shows the route by which the vapor of my Catarrh Cure is carried directly into all the parts that are affected by the disease. It searches out and wipes out catarrh where liquids, sprays, douches, salves and medicated creams cannot possibly reach it. This treatment is so simple that it can be applied at home, and so harmless that it may safely be employed by any man, woman or child.

I have found in thirty-two years' experience that it cures not less than ninety-five in every one hundred cases, where it is given a fair trial.

Free Trial by Mail

Write me a postal (or letter) and I will send you by mail a liberal trial treatment entirely free. When you try this free sample you will see that the pleasant, warm, medicated vapor goes directly to every spot where the disease might possibly have reached, and when you experience the soothing effect produced you will be convinced that it is the proper and necessary treatment.

If you are afflicted with Catarrh, Bronchitis, Asthma, Catarrhal Deafness or other catarrhal troubles, you cannot afford to allow it to run longer, for if you do the probability is that it will either extend to the middle ear destroying the hearing, or else it may spread to the throat and lungs, with fatal results.

My remedy is curing cases of catarrh of the head, nose, middle ear, throat and lungs after various other remedies have failed; therefore, there is every reason for believing it will cure you, however severe or long standing your case may be.

Remember, a postal with your name and address will bring you this free trial treatment, and also my illustrated booklet HOW I CURE CATARRH. Write today, before you forget it.

Address: Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga.

men in the pulpit today. The theme of the sermon was "True Success." The highest and truest success, he declared, was the making the most of ourselves, the development amid difficulties, trials, and sorrows, of the highest Christian character. He held that the self within, infinitely precious in God's sight, could be brought to this perfect shape, into the fulness of the divine purpose, transformed into the divine image, and made partaker, of the divine nature, only by complete surrender of self in living and loving service for others. It is only in the losing of life that one really finds it. This, he held, was life's true reward.

The great majority of men, apparently, are striving and toiling for other rewards. Many men today have wealth beyond the wildest dreams of twenty years ago. Many schemes have yielded results far beyond the fondest hopes of their framers. To them the reward of life is the fascination of getting. But these prizes of life, when once secured, are disappointingly commonplace, and the winner wonders that he strove so hard for so paltry a reward. Many, perhaps the vast majority of men, do not understand the mysteries of life, and make little or no effort to get all possible light on the problems that confront them. They are content to drift along with the tide of life's commonplaces, and leave the making of the harbor more or less to chance.

The difficulties, trials, and discouragements of life, are more than they can master, and instead of endeavoring to meet them in heroic spirit and with strong Christian faith, they seek to get away from them, and long for some Paradise where they do not exist.

Much of the spirit of restlessness, arising from the shrinking from difficulties and discouragements, is to be found in the ministry as well

as in all other departments of life. The preacher said, "I frequently receive letters from my brethren in the ministry—more often than I wish I did, for the fewer of such letters are written the better—letters that say, 'My field is hard, unpromising, stony. I would like a change.'" Then the preacher went on to say: "Now, if we run away from one set of conditions because they are hard, we bring to another set of conditions that very spirit of weakness which is the earnest of failure. I will not deny that I myself have been helped many times because some one of my friends has said, 'I sympathize with you in your work. It is a hard field.' But God pity me, and God pity you, if we make the hardness of the field an excuse for inattention or neglect or idleness on our part. To give up a task because it is hard is to reverse the Scripture plan of going from strength to strength, and to go instead from weakness to weakness. It is like the student of algebra, who falls into the habit of passing over the hard problems in each chapter, until by and by he can scarcely find any that he knows how to do."

This is in line with what Presi-

dent Anderson, of Rochester, was in his own conduct, and what he constantly emphasized by his words to his students. The stinging admonition, "Young men, if you turn your back upon the enemy, you will have my malediction as long as you live," is fresh in the memory of many of them, and is a powerful incentive when they feel disposed to give up and to turn their backs upon the difficulties that meet them in business, in the law, and in their church fields. Who wants the man who is able to accomplish something only when every condition is adjusted to his liking? The world waits for the man who can take up the thing that needs to be done here and now, and do it, putting his very self into that thing as if it were the most promising, the most delightful, and the most sought after task in all the earth.—Examiner.

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WE FORGET.

Probably no date of last year is so well fixed in our minds as that of September 27, the day of the great storm that ever swept over the South. In our own State the damage to property of all kinds was well in the millions, affecting interests of some kinds almost to entire ruin. Especially was this true of religious work. The destruction of our churches planted with much effort along the coast and adjacent territory, and with much sacrifice on the part of the

people, can never be estimated in money. The effort to restore them has been seconded by the Convention Board as has been stated in these columns, and the month of January was designated to this end. In the midst of comfortable surroundings in your own church home, did you forget these dismantled houses, and have no bowels of compassion in their behalf who are resolutely facing a desperate situation? Will you not for a brief moment try to imagine yourself a member of one of these churches and then repeat those words of our

Master intended to meet so many issues of life, "Whatsoever ye would that men should do to you, even that do ye also to them."

A. V. Rowa.

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